

The Converted Catholic

BISHOP MANUEL FERRANDO, D.D., Editor and Publisher

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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EDITORIAL NOTES

The Sin of Cain

"And the Lord said unto Cain, Where is Abel, thy brother? and he said, I know not: Am I my brother's keeper?"—Gen. 4: 9.

We have entered upon a new year. The old one, with its opportunities and failures, or successes, has gone, but its consequences remain.

Many business centers have ended their fiscal year, and are busy with their bookkeeping, balancing their accounts and starting afresh. Some will push forward their plans with renewed energy, encouraged by good results. Others will make new plans and try new schemes to make up for losses or to avoid bankruptcy.

The devotion and earnestness given to these operations and the eager pursuit of material gain lead us to ask, What time do we give to our spiritual business? "Man does not live by bread alone." How much time and attention do we devote to the larger life of the soul, which shall go on into eternity? Do we stop to look into our spiritual account book with the same solicitude as we do into our material affairs? And here we are met by the Master's searching question: "What doth it profit a man if he shall gain the whole world and lose his own soul?"

Studying the evils of the present day we are convinced that there is nothing new under the sun. What was is, and ever shall be until man's human nature be transformed through God's grace. And the present evils in the world spring from the same origin as those of ancient times. Almost the first sin of humanity was the sin of irresponsibility springing from the bit-

ter root of selfishness. Cain was self-centered. Abel was in his way. He put him out of his way. And when God called him to account, asking, "Where is Abel, thy brother?" he simply cast aside all responsibility. "Am I my brother's keeper?" Yet he was responsible for Abel's death. The same sin is repeated in innumerable forms to-day—in business, in politics, and even in religion. Each one is for himself—the strong win, while the weak are pushed aside or trampled under foot, and on every hand the insolent question is repeated, "Am I my brother's keeper?" God's answer to Cain is surely also his answer to the men of to-day: "Behold, the voice of thy brother's blood crieth unto Me from the ground!"

Office-seeking politician, whose love of power and position has destroyed all vestige of patriotism, and who centered in thyself, hast disregarded the interests of the nations, and the millions of souls who must suffer or perish because of thy arrogance, thy brother's blood crieth!

Business man, whose craving for money has caused thee to trample all human sentiments under foot, although reason tells thee that thy gains are another's loss, that thou hast enslaved thy brother and oppressed him grievously for thine own benefit, the sweat of thy brother, with which thy riches are saturated, crieth to God against thee!

Christians, who sleep in selfish indifference while millions of souls have never received the light you enjoy, but are bound by their spiritual blindness in superstition and heathenism, hear the cry of your brother which riseth against you!

Let us each resolve in this new year to be our "brother's keeper," the guardian of his highest interests, his helper in every way within our power. In a word, let us not only seek to obey the first great commandment, to love the Lord our God with all the powers of our being, but let us go on to the second, and love our neighbor as ourselves.

The Guardians of Liberty have recently become incorporated through their National Court, with the following officers:

Lieut.-General Nelson A. Miles, C.G.; Rear-Admiral George W. Baird, C.A.; P. Corning Edwards, C.R.; J. D. Buck, M.D., C.C.; Dr. Thomas M. Stewart, C.V.

On January 1st the National Court of the Guardians of Liberty published the first number of a paper described as follows:

"The Guardian of Liberty," official organ of the National Court of the Guardians of Liberty. Published monthly at Masonic Hall, West 24th Street, New York. Subscription, \$1.00 per year; P. Corning Edwards, Editor.

We most heartily wish our new contemporary God-speed and every divine blessing upon the good work it is undertaking.

THE OATH OF THE FOURTH DEGREE OF THE KNIGHTS OF COLUMBUS

As we said in the last number of *THE CONVERTED CATHOLIC*, we wish to be absolutely fair in all our writings, as far as it is possible.

We have already shown that there have been many oaths administered and subscribed to by Romanists, far more bitter and more horrible than this alleged oath of the Fourth Degree of the Knights of Columbus. And this fact would give ground for accepting as true the oath now under discussion.

We are glad to say frankly, however, that our inquiries have brought us perfectly reliable information that no such oath exists as that which has been so widely reported and accredited to the Fourth Degree Knights. We are informed, on the other hand, that they are under no oath whatever, although they have their secrets, as may be expected in a secret society.

Our cause is not strengthened by supporting a fiction, nor by making false attacks. If we are exposing Roman oaths and maledictions, we can find them in abundance and horrible enough, without inventing new ones. The errors of belief and of practise of Rome are so numerous and so great that we may occupy all our time and energy in combating them, and we lose time, energy and influence in fighting the chimeras of fiction.

How this story came into promulgation no one seems to know. It may be the artifice of some crafty Jesuit. Many a skilful general has decoyed his enemy to destruction. It would not be at all opposed to Jesuitical practise for one of their order to circulate such a fiction among Protestants, exciting them to an attack upon Rome, which could be defeated in the final ex-

posure of the fiction, to the humiliation and chagrin of the Protestant controversialist. Protestants must be careful as well as zealous. We have a great war to wage with Rome if we shall save our liberty in religion and politics. But our weapons must be love and truth. We must expose the errors of Rome. But we must love our Roman brethren if we would win them and deliver them from that bondage in which they are held by the Roman hierarchy. With this we dismiss the oath of the Fourth Degree of the Knights of Columbus as mere fiction, and shall give it no further discussion in these pages.

THAT ORANGEMEN'S FURNACE

A London subscriber of *THE CONVERTED CATHOLIC* has caused inquiry to be made in Belfast for the truth of the alleged burning of a Catholic in that city, within the door of a furnace, by Orangemen, as described by a Baptist minister in the Boston "Watchman," and copied by the present writer in this magazine for November last. The subscriber forwards a letter from the secretary of the Unionist Council of Belfast, assuring him that the alleged outrage "is absolutely untrue"; that the story was "circulated in Nationalist papers, but no proof could be found." Our London friend very correctly avers that the fact that "no effort was made to bring the evildoers to justice at once stamps the story as false"; and he holds that such a serious outrage must have called into service the officers of justice and the doctors of medicine who could be found and give the facts.

The affair was treated in *THE CONVERTED CATHOLIC* not as a verity, but as an alleged deed—"alleged" being repeated in the first two paragraphs prefacing the minister's report and the Catholic paper's comment; and we exculpated the Orange order by condemning the deed as a "violation of the principles of the Orange organization." We used the fiery fable solely to help bring vividly to the public eye the savagery and treason of the precepts and laws which the pope's American prelates are using to destroy our Republic. If at that time we had had the evidence which our friend has since obtained and kindly forwarded, we would have branded the story a fraud as emphatically as he does.

C. E.

ITALY AND IRELAND

BY THE REV. ALEXANDER ROBERTSON, D.D., VENICE.

When William Arthur, the author of "The Tongue of Fire," was writing in Rome his book, "The Pope, the Kings and the People," a distinguished diplomatist heard him say: "I began this study as a religious question, but—" Before he could say more, the diplomatist said: "But you find it is all politics, and the further you get into it, the more purely political you will find it." The truth of the diplomatist's observation was soon confirmed by Mr. Arthur's studies. Any one who studies the question knows how absolutely true this is. The Roman Catholic Church is a huge political organization of the very worst type. This is undeniable because of the monstrous claims she makes as a political organization, or, as a minister called it the other day in the U. F. Presbytery of Glasgow, "a political caucus." Let me mention some of these claims, which I take from the syllabus of Pío IX: "The State has not the right to leave every man free to profess the religion he thinks true." "The State has not the right to deny to the Church the use of force." "It has not the right to exclude the pope or the priest from control of temporal matters." "It has not the right to abolish monasteries and convents." "The State has not the right to uphold any marriage solemnized otherwise than according to the tenets of the Council of Trent." "The State has not the right to tolerate any other religion but the Catholic." "The State has not the right to permit free expression of opinion." These are only a few samples of the despotic claims of the Roman Catholic Church, but they are sufficient to show that there can be no liberty of any kind, neither civil nor political nor religious, and consequently no development of man's faculties and powers, and consequently no progress and no prosperity in a country in which the Roman Catholic Church is dominant.

Now, in Ireland it is undeniable that the Roman Catholic Church is dominant. Outside Ulster, the priests rule the people. The Church has education in her hands. All the teachers in Ireland are ecclesiastics or dependent on ecclesiastics. Even the new university, which was to be undenominational, has been

made (as the Irish archbishops said they would make it in spite of all safeguards) Catholic. Marriage is in her hands. The "Ne Temere" decree is in operation, and couples not married according to the Council of Trent tenets have had their homes broken up. Protestants are being increasingly excluded from all public offices. In the "Globe" newspaper lately appeared a long list of places in which, since 1898, not a Protestant has been appointed to any office. Indeed, it appears from the list that only two Protestant appointments have been made, and these were "veterinary surgeons" by the County Council of Cavan. Indeed, no Protestant need become a candidate even for any public office, for, as used to be the case, in Italy when the Church was dominant, candidates for office apparently must present among their certificates one from the priest of the parish where they reside as to their being good Catholics. At least, this is what happened at Claremorris, in County Mayo, where a doctor having appointed a Protestant to take his place during a short absence, the Council passed a resolution that no one was in future to be employed who could not produce a certificate from the parish priest! Well, this is persecution of a very real kind, but we know that worse persecution still is rampant. Last month fresh outrages were committed in Limerick, where Protestant buildings were wrecked and Dr. Long, the medical missionary, assaulted; and in Dublin a lady who conducted a Bible class had her house raided and the meeting broken up, and the class is now discontinued. Well, that is the present state of things in Ireland, and it is a state of things well known to many Home Rulers in and out of Parliament. Indeed, there is no one who knows anything about Ireland who does not believe that at the bottom of all its troubles is the Church of Rome. That Church, as a political despotism, has always been, and is, the curse of the country.

Now, the hope of many of these Home Rulers in and out of Parliament is that when Home Rule is granted the people will rise against the Church and the priest, and take education out of their hands, and marriage, and political appointments, and their control of commercial and provincial boards. Their hope is that the people will cast off the papal yoke of tyranny and evil, and

all this (as several members of Parliament and others have said to me) will come out, just as came about half a century ago in Italy.

But if such people thought for a moment of Italy, they would see that there is no similarity between the men and their methods who brought about the freedom and unity of Italy, and the men who are working for Home Rule in Ireland. Indeed, they are poles asunder. The Italian Nationalists of 1861 and the Irish Nationalists of to-day have nothing in common. Indeed, they are men who utterly contrast in every way. As I have shown in former issues of the "Bulwark," Count Cavour and his colleagues were anti-clerical. In making Italy they began with the Roman Catholic Church. Although Catholics and Liberals, they clearly saw that the curse of Italy, the cause of all its disunion, poverty, misery and crime was the Church of Rome as a political organization, and so they at once attacked the Church. Under the supreme influence of Cavour, the Siccardi laws were passed, which took away all Church privileges. The archbishop and the priests in Turin who opposed its operation were imprisoned and banished—the archbishop was sent across the Alps, where he died in exile. Cavour secularized education; Cavour dissolved the religious orders and confiscated their properties; Cavour made marriage a compulsory civil contract, taking it out of the hands of the Church; Cavour sent an army into Central Italy and took possession of the States of the Church; Cavour made Rome the legal capital of Italy, thus bringing about the fall of the temporal sovereignty of the pope. All this he did in the interests of justice and liberty as a Catholic; and when thus the power of the Church as a "political caucus" was broken, Italy was free to begin her march onward and upward, materially, intellectually, morally and spiritually. Therefore Cavour and his colleagues were excommunicated by the pope, were cursed by the Church—were regarded by the Church as her fiercest enemies. But they were thus able to redeem and regenerate Italy.

But these Irish Nationalists pursue a contrary policy. They are the friends of the Church as a political caucus, as an intolerable tyranny. The priests organize their meetings, the priests are their chairmen and henchmen, the priests have a voice, if not

the controlling voice, in the election of Nationalist members of Parliament. The Irish Nationalists are blessed by the pope, their movement has his blessing given to it. That is to say, they are in league with that very organization that is the cause of all Ireland's woes.

How, then, will Home Rule help Ireland under these conditions? How under it can the people rise and break the power of the priest, and take education and marriage out of the Church's hands? The thing is an impossibility. Home Rule means increased, unlimited, absolute power to those who have education and marriage and political appointments in their hands, and who are the persecutors of Protestants and of Liberal Catholics as well, indeed, the cause of all Ireland's woes. At present even, as we have seen, not a few of the monstrous claims of the syllabus are in force; under Home Rule many more will be so, when all liberty of speech, all liberty of political action, all liberty of religion, all the natural rights of men, will be stamped out—when Protestants will be so persecuted and so plundered that they will ultimately be driven out of the country altogether, and the country become what the papal States were under the régime of the pope, or perhaps what the kingdom of the Two Sicilies were under King Bomba. No wonder that the Protestants of Ulster are alarmed. No wonder that they are determined at all costs to maintain their rights and liberties, not only as British subjects, but as freeborn men and women. And, as every one knows, Home Rule, disastrous as it will be to Ireland and to freedom and civilization, is not the ultimate goal of the Irish Nationalists. Complete separation from Great Britain is what they seek, and the setting up of an Irish Republic, and all this that it may be able, when opportunity offers, to strike more effectively than at present at Great Britain as the stronghold of liberty and Protestantism. And this all in the interests of Romanism, whose "entire doctrine and system," as Mr. Ruskin says, "is in the fullest sense anti-Christian," and whose "lying and idolatrous power is the darkest plague that ever held commission to hurt the earth," so that "we never can have the remotest fellowship with the utterers of that fearful falsehood and live."—The Bulwark.

LETTER TO CARDINAL GIBBONS**XI.**

My dear Cardinal:

I little thought to write you the present letter this month, as I had already prepared my material for the year, but the newspapers at home and abroad have brought such news as to make me change my plan and take up another subject for discussion.

The New York Times has published the following news item:

"Chicago, January 16.—A cable dispatch from Rome to the Daily News says: The pope has canceled the names of five of his predecessors on the official list of popes authorized by the Holy See, and hence Pius X is now the 259th instead of the 264th successor of St. Peter.

"Cardinal Gaspari, the most prominent member of the Pontifical Commission for the codification of canon law and a recognized authority on ancient Church history, says that the pope, impressed by the recent scientific criticism of the *Liber Pontificalis*, the official chronicle of the popes dating from the seventh century, asked him to consult manuscripts in the Vatican library, and find out what evidence there was of the legal investiture of five popes in the tenth and early eleventh centuries.

"Cardinal Gaspari reported that he had not discovered a trace of the investiture of Boniface VI, who died a fortnight after his election without canonical investiture; of Boniface VII, who usurped the papacy and imprisoned the lawful pope; of John XVI, who also was a usurper; of John XVII, whose pontificate lasted only two months, as his election was invalid; or of Benedict X, who was elected illegally and publicly degraded. The pope, after consulting the cardinals, decided to suppress the names of those five."

I do not, by any means, criticize the action of the pope, which, in itself, is just, and would seem to indicate a new spirit of liberality and love of the truth for its own sake, which so far has been quite unheard of in the Vatican. It is also practically an admission of the truth of our assertion that the Roman Church has been arbitrary, arrogant and cruel, obliging her adherents to believe what she herself did not surely know to be true, and even condemning to temporal tortures and ostrac-

cism, as well as to eternal perdition, those who could not accept her assertions.

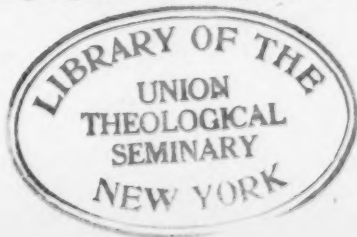
But however commendable this action of the pope may be in itself, it only confirms me in the conviction that he, in spite of his infallibility, is simply a tool of his cardinals. I know too well the power behind the pope. It is embodied in a man whose personality is made up of the most contradictory elements, which lead him at one time to be a reactionary, at another to play the part of a radical.

Some years ago this man, then a member in high office, of a monastic order in Spain, had the fancy of reforming the religious orders so as to bring them up to the requirements of the times, and his work was so destructive that, as an old monk expressed it, only the skeleton of his order was left. But in spite of his apparent liberality this man made use of the most conservative methods of discipline, and he could be as cruel as an inquisitor of the Middle Ages. The monks laughed bitterly when he was made consultor-general of the congregation of the Inquisition, for they knew how well fitted he was for the position. He used to practise the office of inquisitor within the walls of the convents upon those who would not agree with him, or who dared to oppose him, while his friends, and those he used as spies, had special privileges and exemptions from the observance of rules showered upon them. He has deprived his order of its most eminent men of science, as well as those most exemplary in virtue and sincerity, for the sole crime of opposing his arbitrary rule. It gives me pain still to think of one old man who could hardly walk, and who had no rest on account of a terrible attack of sciatica, to whose superior secret orders were given by this inquisitor to oblige him to get up for matins at midnight, and to keep all the fasts and observe every strictest rule of the convent, from which invalids were always exempt, in order to force him to ask permission to leave the order, which permission, he affirmed, the pope was ready to grant. This old monk was expelled later, with seven others, upon the charge of heresy and denial of the apostolic succession, and they were so persecuted that were it not for a bishop, who did not fear Rome, and finally received

them into his diocese, they could not have found one who would support them.

This inexplicable personality, now a cardinal, is the real power which sways the pope. He has carried his peculiar policy with him to the Vatican, and it is easy for one who knows him to trace his influence upon the affairs of the Church. From the time the present pope entered upon his pontificate this mixture of liberalizing tendencies, in the shape of reform and conservative ideas, remnants of the Middle Ages, has been manifest to every observer. If the pope has lost France, Portugal, and almost lost Spain, no one is to blame for it but this eminent cardinal. Now he wishes to show the world that he is a man of science and historical research, and he has struck off the names of five popes from the list.

As I said before, my dear cardinal, I congratulate the pope upon this action, and will do so still more heartily if he does not stop his work of reform in the line of apostolic succession. But what about so many souls sacrificed for advancing their views about this subject, which has been the occasion of so much misrepresentation and forgery on the part of Romish historians? Is the pope going to call the Modernists to him and congratulate them upon receiving the light before he, the infallible head of the Church, received it? Oh, no! his spirit of reform does not go as far as that. On the contrary, his one step forward is always counteracted by another step backward. I see in one of your papers, dated January 4th, that the pope has excluded from the seminaries the writings of the most notable men of the Roman Church in our days, among them those of Father Lagrange, director of the Institute of Biblical Research, which the Dominican Order conducts at Jerusalem, and editor of the *Revue Biblique*. The *Revue*, it is said, was considered one of the best authorities in biblical research; it has been commented upon and referred to by the greatest scholars, and Father Lagrange was gifted with such tact and diplomacy that it is said a non-Catholic once remarked: "In the presence of Father Lagrange one loses all prejudice against the Roman Church."



But, alas! one more member of the Dominican Order has fallen under Rome's censure, a victim, no doubt, to the jealousy of the Jesuits.*

The first charges, which, according to your paper, have been made against Father Lagrange, are ridiculous, e. g., "This Review (*Revue Biblique*) particularly in the contributions written by Father Lagrange bestows excessive laudations upon heterodox authors . . . reference is made in praise of their judgment, and several apostates have collaborated in the Review, etc., etc.

From this condemnation of honest research one may easily become convinced that the fact of the pope's canceling the names of five of his predecessors does not indicate any change in the spirit of the Roman Church. Is it a sin to recognize the truth if it comes from our opponents? If Father Lagrange saw the zeal and self-sacrifice of the explorers in Egypt and Palestine, and was convinced of the correctness of the conclusions they based upon their discoveries, was he so bound that he could not praise their work, or give it a place in his Review. So it seems, my dear cardinal, your Church cannot see any good outside of herself! Should Father Lagrange have employed his time in writing lies against all Protestant explorers or missionaries, his Review would bear the papal blessing, and he would no doubt have been honored by being made Knight of the Holy Sepulchre; and would have received the title of *defensor fidei*; but now he has been crushed for being *defensor veritatis*!

In connection with this I would say, that it is suspected that you, cardinal, or the papal delegate, have received secret orders from Rome as to your mode of procedure. A noted professor of the Catholic university at Washington has been overcrowded with work, and could not contribute as usual to the American Exploration Society. Also the university funds is impossible to afford accommodation to this society for holding its meetings there,

*After writing this, a European periodical, *Le Chrétien Belge*, has come to hand, which proves our judgment to be correct. Father Lagrange, this paper states, has for some time "been accused of Modernism by reactionary Roman Catholic theologians, notably by a German Jesuit, Father Fonk."

as was expected, and as was done a few years ago, but the Jesuits' house has been offered for the purpose! Of course, the pope is not afraid that the Jesuits are in danger of losing their faith. Their instinct for self-preservation holds them fast to the Church.

But the fact is, my dear cardinal, I think you will have a hard time in this country if you, yielding to the counselors of the pope, change your conciliatory policy to an autocratic one. Such a policy is sure to fail in this country. Cardinal O'Connell may have found this to be true already, as he complains of the lack of unity of the Catholics in Massachusetts, and Cardinal Farley is hard at work on this subject.

But this matter of canceling the names of five popes is more important and far-reaching in its effects than many of our readers may imagine, or than you yourself may have considered. We are going to study the subject carefully in our future letters to see its effect not only upon your theology, but even upon European politics, or political constitutions.

I once heard the same cardinal whom I believe to be the moving force in this action say: "This ought to be done, but what difficulties it would involve!" That was nearly twenty years ago; perhaps he has found a solution for them since; but to my mind not only are the difficulties not removed, but they are increased by the policy displayed in recent years.

In closing this letter permit me to say, my dear cardinal, that the "pages of truth" in the history of your Church have suffered a great change, and it looks as though they were going to undergo a yet greater change. Do you not think it is time to counsel your people to read the Bible, instead, as we are assured that heaven and earth shall pass, but God's word shall stand forever?

These five popes were evidently very human and fallible. So we have been told by sincere and honest men, who suffered and died for telling us the truth. Now an infallible pope declares to the world what many of us knew in secret but dared not teach in public.

There are many more popes who ought to be removed from the list, but until the present pope, or some future pope, author-

izes it every devout Catholic is in conscience bound to believe in them as holy men and true successors to St. Peter.

Truly the foundations you offer upon which the faithful must build their hope of salvation are as shifting sand! The ark of refuge which you urge others to enter is but a frail and unseaworthy craft—not fit for the souls' journey to eternity.

Believe me, my dear cardinal, as we enter upon a new year, my prayer for you is that you may behold such a vision of the truth that you may turn your back once for all upon error and follow hard after the heavenly vision, leading with you into light and liberty the thousands whom your teachings have helped to bind in spiritual slavery.

MANUEL FERRANDO.

THE PUTUMAYO CRUELITIES AND CATHOLIC MISSIONS

The press has given world-wide circulation to the report of the cruelties to which the poor Indians of Putumayo have been subjected for many years. We have been patiently awaiting the result of the investigation of Mr. Stuart Fuller, Consul at Iquitos, Peru, who has made a special tour of the rubber regions. Mr. Fuller is regarded as one of the most fair-minded and capable of the men in the Consular Service, and one of the best-fitted for the peculiarly difficult mission given to him by our Government. His report is now in the hands of the State Department awaiting the action of Congress.

The New York Times makes the following statement of this report:

"The reports confirm in general scope and in details the terrible practises narrated in the report of the British Consul-General, Sir Roger Casement, in 1911. Mr. Fuller saw and interrogated victims and eyewitnesses of the barbarities practised by the rubber company's agents, and found everywhere abundant confirmation by competent and truthful witnesses of the accounts heretofore given. He found that natives had been burned alive for petty offenses, in some cases kerosene oil being poured on them. Spanish and West Indian men, acting as agents of the company, had exercised the power of life and death over the Indians.

"In one case as many as ten men and women were decapitated because they were too weak to march and keep up with an expe-

dition. Every kind of ingenuity in torture had been practised by the rubber agents. In some cases men and boys were held under water to make them agree to work. In others men were hung up with chains until they were unconscious. In many cases white men, who protested against the cruelties of the superintendents, had been put in stocks and kept there for days in the fearful heat.

"Men were flogged and left tied until their wounds became infected. Babies of women working in the rubber forest were thrown into the jungle and abandoned, or their brains were dashed out against rocks and trees. Cannibalism and the feeding of human bodies to dogs were reported, and in several cases men who refused to work were tied up and shot at by the superintendents or by men under their orders. The marksmen took care not to kill, but to wound, and inflict as much pain and fright as possible. Men and women were whipped regularly for not getting as much rubber as they were expected to obtain."

"The State Department will send the Fuller reports to Congress. Those who have examined the preliminary reports sent by Consul Fuller asserts that this Government cannot avoid a declaration against the practise in the rubber regions in the name of common humanity, and that the Government of Peru should be forced to take prompt steps to do away with the reign of horror. Peru has a committee investigating, but the great distance from Lima, the capital, and the long time consumed in reaching Iquitos, have rendered difficult much correction of the abuses."

The whole world has been startled and shocked by these atrocities, and anxiously looks for the exposure and punishment of the parties responsible. There is no doubt that the rubber company justly merits the universal indignation that has been aroused in its horrible sacrifice of human life to the advancement of its own interests. But there is another party still more guilty, and that party is the Church of Rome. Every effort made for the repealing of the law which forbids the propaganda of other religions in that country has been suppressed by that Church. The efforts of Protestant missions to gain admission have been made in vain. And the few Protestant missionaries who have dared to enter the country have been hindered in their activities by having to resort to an almost underhand work. And many of them had to pay dearly for their zeal and the men in office for their toleration.

On the other hand, the Roman Church made no provision for the spiritual welfare of the Indians. They were too poor for the consideration of a Church which measures the value of the man by the weight of his purse.

But now, when the spirit of humanity, the world over, has been aroused in sympathy with these outraged and afflicted people, the Roman Church, to save her face, awakens and makes an appeal in England to raise \$75,000 for the purpose of sending monks to Putumayo.

Probably, if Putumayo has proved to be a mine of gold to the rubber company, it will now prove to be another mine of gold to seekers for soul-slaves. And so the poor Putumayos will continue to be enslaved until the whole race is extinct, unless the Christian nations oblige Peru to repeal the law of exclusiveness of worship.

The writer knows perfectly well the character of Catholic missions among the Indians. He was once secretary of the Superior General of the missions of Carolines in the Philippine Islands, and knows the chapter which Mr. Taft forgot to include in his report.

From the *Vanguard* of January we quote the official report of the chief of the Government service for the protection of Indians in the State of Brazil, which speaks for itself of Rome's absolute unfitness to help the oppressed people of South America :

"I was surprised at the custom of paying for the work of the Indians with tallies, which, besides other drawbacks, was an involuntary means of leading them to lying or counterfeiting, as had already happened to some of them.

"I was surprised also that such scanty and rough food should be given to the Indians when the priests had such vast means at their disposal, provided by the labor of the aborigines.

"I was still more surprised that there should only be joineries and one pottery in the colonies, there being, without any doubt, means to set up workshops and machinery of various kinds for the training of the savages.

"I called the attention of Father Malan to the general complaint made against Father Salveto, accused of treating the Indians with reprehensible violence, even to the point of chastizing them with kicks, and directing their service in the plan-

tations with a carbine in his hands, according to information which I had. I ought to add here, that I only accepted this grave charge after I had noted, with surprise and pain easily imaginable, that there were in the colonies armaments more suitable for military establishments than for those where peace should be preached and brotherhood taught.

"As regards Father Salveto, Father Malan told me that this his companion was only harsh in appearance, having, as a matter of fact, a kind heart; and as to the angry temper which was imputed to him, it came from his having been a soldier, a profession in which he had contracted the customs of the world!! And as I insisted on the necessity of withdrawing such a missionary from the companionship of the Indians he replied that he could not do without him, he was such a good agriculturist.

"Whilst I was speaking thus to the priests, to the Indians who were bringing me their complaints against the mission, I said that they should have patience, as it was to be hoped that the situation would improve after my advice as to the practises which the mission ought to adopt and those which it ought to abolish; but that in the case of the Indians continuing to have reasonable complaint, a proper official would again seek the priests and make representations in their favor. I explained to them over and over again that the Government had taken them under its protection, instituting a special service for them, and would not consent that they should be ill-treated.

"It was not only on account of the Indians that I had to take up questions with the Salesian Mission, but also for the employees of the telegraph lines, and especially those of General Carneiro and President Murtinho. I had to support the most just complaints against the Fathers of the same mission, and how well these complaints are founded I am able to judge by the fact which I witnessed and go on to relate.

"The telegraph operator, Lisboa, in charge of the President Murtinho station, being at loggerheads with the fathers, one of them carried tales to Father Malan of fresh reasons for dislike, which I could not perceive, against that official; on this occasion the Salesian inspector prohibited the sale of foodstuffs to the said telegraphist, which in those regions where only the mission deals in such goods was equivalent to leaving its adversary to die of hunger. In this case I tried to show the priest that he was acting in anger, that he had been entirely beside himself or he would not have given such an order.

"When already away from the colonies after my visit, knowing through a master potter, who had recently left the colony

of the Sacred Heart, that the missionaries charged fabulous prices for the articles, generally tools and clothes, which they sold to the Indians, I telegraphed to Father Malan that I considered this was wrong, because to charge 34 shillings for an axe, and the same for a blanket, as was being done, was so exorbitant as to leave the Indian a very poor idea of our generosity. Neither did it serve as a means of stimulating him to work, because it tended to develop him in selfishness, while anything may be obtained from the savage with honesty and kindness. In this telegram I said at last to Father Malan, as a warning, that I would communicate with the Government all these irregularities of which I was aware."

DOES ROME CONTROL THE PRESS?

It is often alleged that the press of the country, like many other public institutions, is under the control of the Roman Church.

I am very cautious in accepting allegations which may be born of prejudice. But when personal experience is confirmatory—why, then seeing is believing.

Roman control does not necessitate Roman ownership, nor Roman officership.

Not long ago I visited the editorial office of one of the greatest, one of the oldest and one of the most honorable of our American daily newspapers to give an account of certain Protestant church work and legislation, which included the story of honors that had come to a man of prominence. I was most courteously received and my story was accepted with thanks, and, in part, it was published. But I was assured that they could not publish the whole, nor the most interesting part of it, lest it should offend their Roman Catholic friends, although the story contained no criticism of Rome. That paper has always been under staunch Protestant ownership and editorship. It does not hesitate to publish in full detail any scandal that may stain the name of a Protestant clergyman, or bring shame to a Protestant Church. But it must not offend its Roman friends! Why? Because the Roman friends are opposed to liberty of speech and of press, and will choke publicity in the strong grip of the boycott.

And the press, like all modern commercial institutions, worships the god of gold before all other gods, and trembles at the vision of the boycott. Protestants court publicity and stand for liberty of speech and press, and do not have resort to the boycott for the suppression of freedom, and are consequently not feared. If they were united and determined in purpose to defend our national liberty at every point, they could put a wholesome fear into the heart of the press and other craven institutions that would counterbalance and greatly overbalance the cowardly fear now inspired by Rome.

I gave this same matter of important church news to six great daily papers. They all received it with great display of appreciation and thanks. Two of the papers threw the news into the waste-paper basket and published nothing. Three published a bare mention to save their faces, and one published a fair report. If I could have substituted for the Protestant Church the Roman Church; if I could have substituted for the gentleman named a Roman priest who had been honored in some manner, the press would have given the report under heavy, large head lines and in accounts columns long.

Many years ago a daily paper in a small but thriving city, on the approach of one of the ecclesiastical seasons named in the calendar, asked me to write an instructive article upon the season of devotion then so near at hand. The editor of this paper was a Baptist minister. The president of the company was an officer of the church of which I was the pastor. Others of my church officers were in the company. The paper was owned and managed entirely by Protestants. I do not think there was even a Roman errand boy or news-boy upon its force. I knew them all. I wrote the article. It was purely didactic and had no controversial bearing. It was well received and I was thanked by the paper. However, I had so far ventured from my didactic course as to express an opinion, namely, in effect that the season, the history of which was under discussion, was only of human appointment and for human convenience, and its observation could not be included among divine ordinances, and

therefore could not be classed with the Lord's day, which we are obligated to keep holy by divine command. This brought a reply, on the following day, from a Roman priest. The discussion is unimportant here; he merely took the opposite position. I then wrote another article, controversial in character and so well charged with Biblical support that my friends, as well as I, believed it to be unanswerable. The editor was enthusiastic over it and had it put into type at once. Before it went to press, however, I was called and informed that the president of the company, my church officer, had requested that my article should not be published until he could confer with me. We had our conference in which he assured me of his entire agreement with me and of his appreciation of my writing. But he feared some of my statements might give offense to some of our *Protestant* friends. This statement was so absurd as to be laughable. But not desiring particularly the notoriety that would result from my controversy with a Roman priest, I consented to withdraw the article, not knowing then all that I later discovered. Later I inquired of the pastor of our Protestant friends and learned that so far from giving them offense was my article that it had greatly pleased them and was in entire agreement with them, and that their pastor would gladly have given it his signature. This led me to further inquiry, upon which I discovered that the Roman priest had seen my article in the proof, and, convinced that he could not give it reply, determined to secure its suppression. How could this be accomplished? Easily enough. My church officer, the president of the company, held a public office. He needed votes. The Roman priest controlled a large number of votes. This gentleman had no love for the Roman priest nor the Roman Church. He was a stanch Protestant. But he loved his office and he needed votes. And there was a private interview prior to the conference he had with me, to which I was not invited. Need I say more? I have reason to know that in some places at least the Roman Church does control the Protestant press, and, indirectly, the Protestant clergy.

The catering of the press to the Roman Church has become *ad nauseam*, and it is now so bold that there seems to be small

attempt to veil it. Are we not constantly informed of deeds of heroism of Roman priests, although there is seldom a mention of corresponding nobility on the part of Protestant clergymen?

And the misdeeds of unfortunate Protestant clergymen, are they not given flaring headlines and large text and wide advertisement? Every deposed Protestant minister is well published. But the good deeds of their thousands of godly brethren are seldom brought into newspaper publicity unless they happen to be men of commanding position and influence. On one occasion an irreligious young man said to me with a sneer, "I have just been reading about another preacher; I am reading about them all the time." He had just read the report of the misdoing of a fallen minister, and it afforded him excuse for his want of religion. Yet, while there are good and faithful priests, there are also bad priests, drunken and libertine and otherwise rascally priests. But their misdeeds are hushed and suppressed, and we seldom read about them. Why is such discrimination made unless the press is under Roman control?

Read the story of a disaster, with many lives in peril. Will you not usually find some priest prominently featured in the story for risking his life to console the dying? Yet, how seldom do we read the name of a Protestant clergyman in such a connection! Is there a reason? Yes, and a very simple and palpable reason. When there is a disaster, the priest is always called with the doctor, by officials in charge. The dying are not asked whether they want the consolation of a Protestant minister or of a priest. But the priest is always called, and the Protestant minister is seldom or never notified. Some years ago a great railroad disaster occurred on the outskirts of the village in which I lived, in the middle of the night. I slept soundly, in peaceful ignorance that many lives had been crushed out and many were dying and others suffering not far from my home. I should have gone with all haste to the rescue of those who could be saved and to the comfort of the dying if I had known of this sad occurrence. But no one informed me. The doctors were called, but I was not called, nor were any of my neighboring Protestant ministers called, and we had to wait until the next morning to read the news in the press. But the priest

was there. The dying did not send for him, for the majority of them were Protestants. And he was also in the large head lines of the press the next morning. Now, do you suppose the priest was walking along that walled-in, tunneled track, in the dead of the night, waiting for a railroad disaster, in order to be ready to give his aid to suffering humanity? Not a bit of it. He was in his comfortable bed, when somebody awakened him and called him out to display his heroism and win his newspaper laurels and free advertisement.

I will not for a moment deny the priest's loyalty to duty nor belittle his heroism when occasion calls upon it. But I must ask, Why is the priest always called? Why are his people always afforded the consolation they crave? Why are Protestant clergy so seldom notified? And why are dying Protestants neglected by officials in the matter of religious consolation in a disaster? The answer is two-fold. Its first half is found in Roman superstition. The dying cannot reach Heaven save by the aid of the last rite to be administered from the hand of the priest. His salvation is in the hand of the priest. His own heart has no part to play in that momentous transaction. The priest may administer the rite to the unconscious as effectively as to the conscious. Heaven depends, not upon the Lord, but upon the priest, and therefore the priest must be called, and his presence is of far greater importance than that of the Lord. So the priest is always called together with the doctor.

The Protestant has no such superstition. His salvation is entirely the work of the Lord and depends upon the acceptance of his own heart. He may commune alone with his Saviour, and die in peace and enter Heaven immediately, without any human aid. So his minister is not called. But notwithstanding this differentiation of superstition and religion, the Protestant longs for a prayer and a word of comfort from his minister at the hour of death, and is often denied this consolation because the Protestant minister is not called, while feet are swift to carry the news to the priest and bring him to the scene.

The other half of the answer is found in the catering to the Roman Church, of which I have spoken. The priest must be given every possible opportunity for glorification and advertise-

ment. One of my church officers was the victim of a tunnel explosion, together with several others. No Protestant minister was called. But when they carried him to the hospital he came to consciousness to find a kindly priest bending over him in the ambulance, administering the last rites of the Roman Church, although this priest knew him well and knew him to be a Protestant. He lived long enough to tell me the story in the hospital. Why did not the officials call a Protestant minister to pray with this man when they thought the occasion serious enough to call a Roman priest to minister to the victims? Did my Protestant church officer ask for a priest? Certainly no. He was unconscious. But they all well knew he was a Protestant, for he was a man well known for his views. Why, then, was a priest sent to him? The answer is found, as I have given it, in the catering of officials, of public institutions and of the press to the Roman hierarchy.

W. R. COLLINS.

EVANGELICAL RELIGION IN BELGIUM

The report of the Belgian Missionary Church shows a growth in a quarter century from 26 congregations, with 61 outstations, to 43, with 100 outstations. Each year there has been an average of 470 converts won from superstition or credulity and added to the Church. Much, however, has been lost by emigration to the United States or elsewhere. But these Belgian emigrants to America have established churches at McDonald, Charleroi, Tarrentum and elsewhere in the manufacturing regions of the East. Lay work is greatly developed among Belgian Protestants. In 1888, 52 laymen were taking charge of services more or less regularly; in 1912, 152. Many supply pulpits or evangelize in the open air. Laymen and laywomen have carried on 52 mission schools with 1,500 children from Romanist or free-thinking families. The total gifts last year amounted to 738,596 francs. A flourishing deaconess institute, the Bethesda clinic, associations for the aid of the sick in the Borinage, and at Charleroi, have been carried on successfully in late years, and quite recently foreign mission work on the Congo has been taken up.—Selected.

DIFFICULTIES OF ROMAN CATHOLIC PRIESTS

BY THE REV. G——.

[The author of this notable article is a Roman Catholic priest, who has left quietly the Church, and is now engaged in business. He is the author of a work, which he now wishes were burned, defending "papal infallibility" in controversy with a Protestant. We strongly recommend the article to our readers.—Ed.]

In attempting to offer any reasonable solution of the very difficult problem: Why so many Roman Catholic priests persist in remaining within that Church and its ministry, notwithstanding their openly acknowledged dissatisfaction with its tenets, doctrines and discipline, we are met at the outset by the fact that their dissatisfaction and discontent are in different individuals attributable to different causes. It is utterly useless for any Roman Catholic to deny the existence of dissatisfaction and discontent. It is just possible that the lay members of that communion do not understand the real sentiments of the men who minister to them in public worship, and who break the bread of life to them.

These men are bound by custom, by the enduring effects of sacerdotal training, by the hope of preferment, and quite often by the dread responsibility of leading souls astray, to preach along the beaten track. Now and then a stray expression may find utterance which, for the moment, may excite attention, and, perhaps, suspicion, among the brighter minds of their hearers. But it is safe to say that in public the Catholic priest carefully weighs his words when he treats of the doctrines of his Church.

It is in private, however, and among his *confreres* in the ministry that the priest permits himself to talk freely. It is then that his real sentiments are made known. He will talk all the more freely, too, if he finds he can trust his auditors. I have heard harsher, severer, more sarcastic criticism of "Holy Mother Church" and of her visible head upon earth, from a Roman Catholic bishop and from Roman priests than I ever heard from the bitterest Protestant enthusiast on the Roman question. These men knew whereof they spoke, and their words had weight, whereas not one Protestant in twenty who undertakes to write or speak on Roman subjects knows anything of what he is talking about. His prejudices blind him, and bigotry makes him unjust.

We can safely take it for granted, therefore, that there is discontent among the priesthood of the Roman Church—discontent with doctrines, discontent with papal assumptions, discontent with tyrannical discipline. Whence does it arise? To answer this question fully would require more than one article. Suffice it to say that the atmosphere of liberty in which we live in this country, the spirit of progress in the arts and science, our utilitarian and practical methods of viewing everything, the utter contempt in which we hold the ignorance, the narrowness and illiberality of past ages — all these, and many more, such causes conspire to awaken in the bosom of the thinking men of the Roman priesthood the most decided dissatisfaction with their position.

I have said that the thinking men in the Roman Catholic priesthood in the United States and Canada are the most dissatisfied. This leads me to make a distinction. Not every Romish priest is a thinking man—a man of thought and study. On the contrary, the large majority of them look askance on deep thought and shun books and study with remarkable zeal. They are content to drift with the stream, to enjoy life in all its phases in which it presents itself to them, and to leave thought and study to those who like such things. Hence we can divide the Catholic priesthood into two classes, which can again be sub-divided. There are the thinking men, and the scholarly men, to whom books are dear companions and the pursuit of knowledge the great pleasure of their lives. These men form a special and rare class, and are in a minority; the other class is composed of many different types of character, from the nondescript, whisky-drinking votary of Bacchus to the active, wide-awake business priest.

Both of these classes of Roman priests have a large percentage of discontented members; but the basis of their discontent is often widely dissimilar. They agree in one point only, viz., dissatisfaction with their position. The members of the first class, as a result of their reading and study, must see for themselves the untenableness of many distinctively Roman doctrines. This conclusion presses itself on their minds with added force as the scope and comprehensiveness of their reading increase. They writhe and suffer under the thought that, after all, there is something beyond mere prejudice in Protestant hostility to Rome. Self-questioning

comes next, to be interrupted ever and anon by that deep agonizing cry of the human soul in distress when it finds all its landmarks vanishing and itself left in a desert plain, upon which is no beaten track to lead it on to light: "I believe; Lord, help mine unbelief." The chances are that such a soul, terrified at the thought of change, will rather seek to lose itself in abysses deeper still of renewed superstition than follow the direct path of its own inner consciousness on to freedom and God.

Besides, this class of men is very helpless in worldly matters. Their lives and training have all been directed to one specific purpose. Often their studies have been also limited and directed to this one end. While they may be fine metaphysicians and deeply versed in scholastic philosophy, they may be as ignorant as Arabs of the elements of arithmetic or bookkeeping. Men of delicate sensitiveness of character, they shrink from contact with the *ignobile vulgus* that crowd the paths of trade and commerce. They are leading a gentleman's life now; why should they, for what may be a mere intellectual phantasm, sacrifice that living, forfeit forever the love and respect of their friends, and step down and out into the wide, bustling, busy world? It is thus they reason; and the very anticipation of possible misfortune serves as the strongest tie to bind them to their slavery.

Besides, as men of study, they find but little to their minds worthy of serious thought in the doctrines of evangelical Christianity. Compared with the study which the intricate dogmas and ritual of Rome affords, the simple, easy Gospel plan of salvation is lamentably deficient in interest. It is too easy, too plain, too self-evident and self-proving to men who have ever had to strain their intellect to the utmost tension to grasp the intricate problems of the Roman way to heaven.

Such are a few of the reasons why men of this higher and better class in the Roman priesthood are forced by circumstances and by cruel self-delusion to remain within the pale of that Church. Yet these are the men who would be undoubted acquisitions to true Christianity; for being studious men, they are also deeply religious men.

When a convert comes from this class he usually is a man who unites in his own person what is best in both classes of priests.

He is at once a student and a man of affairs. Life to him is worth living; "life is real, life is earnest." His hands are willing to emphasize the teachings of his intellect. We have had of late some remarkable examples of such men who, rather than be hypocrites in Rome, have asserted their manhood, and, taking the risks of success or failure, have left the iniquitous system behind them and boldly entered into life's busiest arena. Their success is the highest proof of God's fatherly providence toward them and of their own self-reliant manhood. Others should take encouragement.

The motives of discontent which animate priests of the second class spoken of before are usually less pure, and at best questionable. They may be lovers of strong drink, which most American priests are, and thus have, in some measure, fallen under the suspicion of their superiors; and hence their discontent. Others among them in their intercourse with the world may have formed attachments which would lead them out and away from Rome; and thus is explained their discontent. Some may have considered, and with justice, that they had been ill-treated and injustice done them, and thus the sparks of rebellion are gradually inflamed within their hearts. The motives, then, of this second and lower class, are, at best, mixed. They may be sufficient to lead them into Protestantism, but rarely into Christianity.

Yet the very absence of religious principle as the impelling motive is apt to act as a preventive of any change of religious belief. Hence such men ordinarily remain within the Church, and live within her bosom lives that would in other stations relegate them to social dishonor. No weakling priest leaves the Roman Catholic Church. He remains within her pale, because he needs her care. Drunkards and immoral men do not quit her communion. They lack the moral principle and manliness to take such a step. They remain on the congenial soil from which they sprang as weeds and thistles. They are the outcome of a system, and from that system they naturally expect support.

The solitary lives priests are compelled to lead, the lack of true homelife, the violence done to the holiest sentiment of human hearts by an unnatural law of celibacy have brought upon the Roman Catholic priesthood of America moral weakness of character that prevents them from leaving the Roman Church.

IS ROME IMPROVING ?

There are some who still believe that the United States serve as a source of enlightenment to the Roman Church, and that the experience of her prelates in this country must exercise a salutary influence in Rome, which will finally result in reform throughout the Church.

Those who believe this are greatly mistaken. Rome's determination to rule and dominate never changes, and if, owing to times and circumstances, she modifies her policy, it is only in order the better to accomplish her ends.

Until Rome makes a public confession and retraction of her past errors, she cannot make a single step toward reform. Her concessions are but for the purpose of deceiving the unwary. The pope laments because he is not permitted to exercise supreme sovereignty both as spiritual and temporal king, as he believes is his right. He would even rejoice in the re-establishment of the power of the Inquisition.

The following pastoral letter from the bishop of Peru, which we translate from the "Testigo," speaks for itself.—Ed.

"We, Fr. José Gregorio Castro, of the Minor Order of Friars, by the grace of God and the Holy Apostolic See Bishop of Cuzco:

"Whereas, the supreme pontiff of immortal memory, Pius IX, in his syllabus directed to all the Catholic world, together with his encyclical *Quanta cura* of the 8th of December, 1864, under November 18th condemns the proposition which affirms that Protestantism is nothing but a different form of the Christian religion, in which, as in the Catholic Church, one may be permitted to please God; and in his Constitution *Apostolicæ Sedis* he declares to be 'excommunicated with the excommunication *latæ sententiæ*, reserved especially to the Roman pontiff, those who are apostates from the Catholic faith, and each and every one of the heretics, by whatever name they may be known or to whatever sect they may belong, also those who give them credence, receive them or favor them, and in general all those who defend them'; and in like manner he declares that all the following incur the same excommunication: 'Those who knowingly and without permission of the Apostolic See read, print,

keep or defend in any way heretical books by whatever author, nominally prohibited by apostolic letters. . . .

"Therefore (1) we forbid the faithful, under pain of mortal sin reserved to us, to attend either conferences of the Protestant propagandists or their Sunday-schools, or to send their children, wards or servants to them; to read, keep or distribute the said Bibles, leaflets, periodicals, either foreign or local, books, pamphlets, papers or tracts, which tend to the extension of the plague of Protestantism.

"(2) We admonish our beloved faithful, in the name of our Lord Jesus Christ, that they reflect with true religious interest upon the gravity of the above-cited censure, fulminated by the supreme pontiff, against all those therein mentioned, and that they strive to avoid by all possible means incurring this same.

"(3) We command all our children in the Lord, if they should have in their possession the aforesaid publications, or if they should in any way reach their hands, to deliver them immediately to their parish priests, confessors or to the departmental delegate of the Apostolate of the Good Press.

"(4) The reverend parish priests must give us strict account of the assiduous action which, in fulfilment of their sacred obligation, they should take, in order to put a stop to the circulation of said publications among their parishioners, making them to understand at the same time the immense evil which is involved in the Protestant doctrine, and that they should flee from it as the worst of plagues.

"(5) In like manner we order that this present (letter) be read in our Holy Cathedral Church, and in the churches of the convents of men and women, upon the Sunday immediately after it is received, after the Gospel in high mass, and that its contents be explained to the faithful people upon various consecutive Sundays, and even constantly, as in this the parish priests ought to be most solicitous and zealous.

"Given in our episcopal office at Cuzco, this 30th day of the month of October of the year of our Lord, 1912.

"Fr. José Gregorio,

"P. m. de S. S. I. y Rma.

Bishop of Cuzco.

"Juan B. Pineda, Secretary."

THE CHURCH OF ROME AS SHE WAS AND EVER WILL BE, FOR SHE CANNOT ERR

I shall review some of the past, from my own country, France. You may say, What is the use of the past? The past gives experience. If the Roman Church is the true Church, why had she need to resort to such cruel machines of torture against the poor Huguenots, who were then the salt of France?

Under Henry IV they had the liberty to cultivate the ground, and they soon became renowned by their peaceful and laborious habits. None could weave silk better than they; none could guide the plow better or make the vine more productive. They promptly became the best workmen in the country. And it had to be; for it is always the purest faith that makes men the most industrious and prepares them to better fulfil the duties of life. This prosperity did not last long. The great enemy that always thirsted for the blood of the saints, and which was jealous of these poor Huguenots, was not satisfied. O Romanism, what hast thou not done? Art thou not drunken with the blood of those poor Huguenots? What of St. Bartholomew's Day? It was under Louis XIII and Louis XIV they were so basely tortured, exiled from their homes. And on holidays when the Catholic procession passed, if they did not kneel before them they were tortured and beaten. They were not permitted to hold any office whatever. They could not be doctors, librarians, printers or druggists. They could have no apprentices in their shops. They were put in prison if they were heard singing their psalms. They publicly burned them. They took away their Bibles. They demolished their temples. Their sick could not be visited but by priests. Their dead bodies were often exhumed to be pasture for wolves and vultures; and the torture and trials of those poor Huguenots were at their full when they came and tore from their arms their dear children, to bring them up in the Romish Church. They had not even the privilege nor joy to watch over them, nor to speak to them of the love of Jesus in dying for poor sinners. They could not even hear their simple prayers at their knees. What bitter grief for them not to know whether their dear children were suffering torture in

some monastery or convent, or resting quietly in their graves! Oh, infallible Church of Rome! Infallible in bloodshed and iniquity! Perhaps you say that now she is more enlightened. Be it so. I have yet to hear from any potentate or priest that they were ever sorry for such cruelty. She cannot err, for she is infallible. She cannot know more to-day than at first. She is all wisdom and cannot err. So they say. Under these painful events, who would not shed tears of sympathy for their sufferings and take warning? The prayers of those poor Huguenots are not forgotten. God lives and hears the prayers of His suffering children, and in His own time answers their prayers; for "the prayer of the righteous availeth much," and though it is 'way in the past, "a thousand years are as one day in the sight of God." Their prayers and blood as the blood of Abel, cry for vengeance; not that God would curse their enemies, but that He would save them and bring them to the light of the Gospel. And is not God answering their prayers? Is it not a grand revenge to see the French people coming to the light, free to read their Bibles, and Romish bigotry forever departing from France? Methinks I can almost hear the Alleluias in Heaven of those martyrs. What a joy to them! Romanism shall never rule the French people again, for God is marching on and none can hinder. In the nineteenth century, after the Prussian invasion and after the commune it was hard to say that God was in favor of France. To the contrary, many believed that she was God-forsaken. And how we wept, we Christians who love our country, under the load of her shame, harder to bear than that of suffering! The chastisement we deserved, the fearful corruption into which we had fallen, called on us a fearful punishment, and as cruel as it was, it was not mortal. And we can say, more than ever, nothing is lost, God is for us, and the God of Joan of Arc, the God of our fathers, will bring us to the light of His blessed Gospel. We are told at almost every point that the French people are a fickle-minded people. Did you ever see a satisfied people under Romanism? Could there be peace with such a history on the annals of Romanism? No, not until they repent as did St. Paul, and accept Christ and His word. France was one of the first European

nations that the Gospel was preached to by the disciples of Irenæus and Polycarp. And all nations neglecting or not heeding the Word of God shall suffer as France has suffered, for it is only the Word of God that exalts a nation. A people without the Gospel will be fickle-minded, without rest, indolent; we see it even now. For instance, take the beautiful island of Corsica, noted for being the cradle of Napoleon I—a priest-ridden country and where the Romish bigotry of France has taken refuge. There you can see Romanism by its very aspect. The rich and fertile soil lies desolate for miles and miles. The fruit trees, the olives, the fig, the lemon, the orange, the vine grow very much as they please without being pruned in time. And yet, what magnificent nature! Summer is perpetually reigning there; the skies are ever blue; the sun ever shining; the light of the stars so intense that their silvery beams can be seen reflected on the waters of the sea a long distance. There are 260,000 inhabitants, and not less than 200 outlaws guilty of murder and hiding in bushes where *gensd'armes* cannot hold them. What of Ireland, Mexico, South America? Are they at rest? No, they are forever contending between themselves. Jesuits will no longer burden Mexico. God is marching on, and none can hinder Him. The progress is slow but sure, and here are great events that it is well for us to notice, that we may see how God is opening the way for France and Italy to receive the Word of God. How wonderful and true is our God! He will conquer all obstacles to His truth. And how true is His Word! He has said that the wicked shall fall in their own pit. Therefore it is not strange that they are their own executors. It was not enough to have ruled with an iron rod, to have led the people to idolatry. Romanism has no other agency but paganism. Her *labarum* is a military emblem of Cæsar. The keys of St. Peter are another sign of the worship of idolatry. At Rome, long before the Christian era, Janus was always represented with a key. His companion, Cardea, who was invoked by the name of Cebiles, was also represented with a key; and so is the pope. It is not enough, but he must defy God Himself, who alone is the infallible ruler, and pronounce himself infallible. Poor, deluded man! His wisdom must have

failed him then, for he himself gave the stabbing blow to his temporal power. And so it is with all who exalt themselves above God, or with him who is worshiped so that he, as God, sitteth in the temple of God, and is being worshiped as God. And now for events! July 13, 1870, the pope decreed that he was infallible. July 15th, war was declared by Napoleon, another poor, deluded man of the pope. July 18th, the dogmas of papal infallibility were declared. July 25th, the French troops were ordered to withdraw from Rome. Then the Italians rose as one man and declared that the temporal power of the pope should cease, and Rome should be the capital of united Italy. September 2d, Napoleon was defeated at Sedan. It is a hard thing to fight against God. September 4th, a republic was declared in France. September 12th, the Italian army entered the papal States. September 20th, Victor Emmanuel and the Bible entered Rome; and his infallible majesty can now hear Christian hymns and the Word of God from his palace. What a change in such a short time! Can you not see God marching on and Christ's banner waving? October 1st, Victor Emmanuel was chosen king. Thus it was only fifty-three days from the decree of the dogma of the papal infallibility to the setting up of the republic, and only sixty-nine days to the overthrow of the temporal power of the pope. No wonder that he died! In the Spring of 1871, the uprising of the communists took place in France. Early in May, 1871, it reached its height. Frantic with rage, to know that Romanism had brought them to such disgrace and misery, instead of turning to God (but how could they when they had never been taught the truths of the Gospel, which teaches us to do good to those who despise us?), in their rage they shot their own Archbishop Durbois. The Tuilleries and Hotel de Ville and other public places were burned May 29, 1871.

The insurrection was put down August, 1871. Mr. and Mrs. McAll visited Paris a little over one year from the decree of papal infallibility; and within one year from the overthrow of the empire they removed from England to Paris. Do you not perceive the hand of God interfering with the work of man and bringing things to pass to His glory? Great work has been

done by this one man, saving many precious souls; and the churches all over France are quickened and zealous and active through the influence of the living flame of that one man's heart. What great things might we not do if burning with the pure, living flame of the Spirit? This country is their last show, and they do make a great one. But, thank God, He will bring it to pass, perhaps through great tribulations, because we are indolent, asleep, and we are afraid to tell the truth—afraid it will offend others. How unfaithful servants we are! We have had history from Moses till now of nations given to idolatry and iniquity. We have known of their destruction and yet we are asleep. What of this country? Have we not disregarded our laws? Have not our Bibles been taken out of our schools to please Romish priests? And do they think better of them? No. But, thank God for a country where we are free to worship Him as we please. Let all abide by the glorious constitution of our forefathers, for they were Bible men, and it was with the Bible in hand that they fought their revolutions. And as long as we reverence the Bible, it will be great. This country has drawn, by its greatness, all the disinherited of Europe, as toward the promised land. We see Romanism here under Protestant light. And they know well they must keep apace with it or the people will not follow them. They know their plot well. They are active. They are wide awake to their interest. They have studied all the characters and natures of all nations, and they know just how to work. Let us arise from the dust, put on our armor, be zealous for God and our country and let us guard our Bibles well, and then she will ever remain great. Let us take warning by other nations, for destruction always attends the nation that ignores God and His Word. You may think that there is nothing to fear because we are great and strong, but let a man that thinketh he standeth take heed lest he fall.

They swayed the world once. But the nations that have been cursed by the Romish Church are those to-day that are most blessed; and those blessed by them are the most cursed, for ignorance, depravity and cruelty reign in them. Where the Bible is the most known and practised, there is the most prog-

ress and thrift. Compare the Protestant countries with the Catholic countries and what do you see? If you are not blind you will see that Rome is fallen, and for the coming generation I would warn you, that by your leniency to Rome you will bring upon your children the curses that have come to other countries. Let the lesson learned by other countries, I say, be a warning to you; and nobly stand by the Bible and the constitution your fathers left you, and your country will always be great. The United States is their last prey, and they are raising every invention of the mind to destroy it. For ages it has been their law and ambition to rule. And to that end they work undaunted by anything to their own advantage. They only care for their Church. They have not changed; they cannot, for the Church is infallible. Now, dear friends, I have tried to point to you the past, not from hatred, but for love to God and man, love for the Bible, the best guide for law and the people. Guard it well and the blessing of Almighty God and prosperity will ever be with you, and no tyrant shall sway the sceptre in this land of our fathers.

Ever yours in the good for God and Country,

MARY MONNET BORGMAN.

Christ's Mission

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